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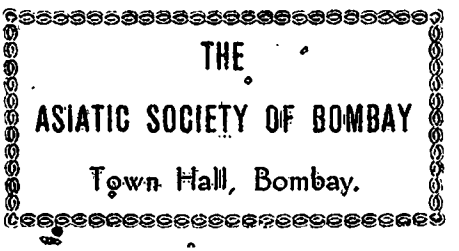

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THE

ARDAI VIRAF NAMEH;

OR, THE

REVELATIONS

OF

ARDAI VIRAF.

2289

48717

TRANSLATED FROM THE

PERSIAN AND GUZERATEE VERSIONS,

WITH

Notes and Illustrations.

BY

J. A. POPE.

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TO

JAMSETJEE BOMANJEE,

PESTONJEE BOMANJEE,

RUTEANJEE BOMANJEE,

AND

HORMUJEE BOMANJEE,

GENTLEMEN,

THE present Work, undertaken under your auspices, can no where be so properly dedicated as to the respectable family of Loujee. I beg, therefore, that you will accept of it; also, as a token of individual esteem.

I have the honour to be,

GENTLEMEN,

Your most obedient Servant,

J. A POPE

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PREFACE.

AS every thing respecting the antient Persians, and their descendants the Parsees of western India, cannot fail to be interesting, the present work, being a translation of one of their sacred books, is offered to the public under this impression.

Of the motives that led to this translation little need be said, but that it was not mere curiosity, but a strong desire to be more intimately acquainted with the principles of a morality I admired, and of the daily exercise of benevolence that sprang from these principles.

After the translation was completed, and examined by Edil Daroo, one of the most respectable of their priests, I was requested to print it; which I readily undertook, as I trust it will be the means of removing many an ill-founded opinion with regard to the morality of this interesting tribe.

Of the religion of antient Persia little is known, but that they were idolaters, before the appearance of Zoroaster or Zeratush, is evident.

It is impossible to venture a conjecture concerning the precise æra of Zoroaster; some believe that he appeared the first time in the time of Abraham; others make him contemporary with Moses, but the Parsees of Western India only speak with certainty of his second appearance, which they state to have come to pass in

the reign of Kishtasp, whom they also stile Gushtasp, about the 486th year before the Christian æra, and during the time of the Jewish captivity.

Briant, in his Antient Mythology, decidedly states his opinion that Zoroaster and Zeratush were not the same persons; but appears to found his opinions on the little similarity in the names, but Zeratush is the Persian, and Zoroaster what the Greeks chose to call him; but on examination there will be found as much resemblance between

Zeratush and Zoroaster, as between
Ardeshir and Ahasuerus
Kosroo and Cyrus
Sittar and Esther
Roshni and Roxana.

But to the point—the Parsees of Wes-

tern India, of whom we now speak, believe them to be one and the same person.

Zeratush is still a proper name, but too much respected to be very common; they give it also to their ships, one of which bearing that name belonged for many years to the port of Bombay, and was in general called the Zoroaster.

The following verbal tradition of the birth and parentage of their prophet, is handed down, and implicitly believed, by the present race of Parsees.

The reputed father of Zeratush was a modeller or maker of those images then worshipped by the Persians, and without issue, and extremely poor, yet for the goodness, and uprightness of his life, was selected by God to be the reputed father

of the prophet. To effect this purpose, an angel was sent to him, who presented him a glass of wine, which he persuaded him to drink, and his wife soon after conceived and bore a son.

About this time a tradition led the Persians to expect a prophet, who would be the founder of a new religion; and as the father of Zeratush had been vain enough to boast of his having received the glass of wine from the angel, the wise men pitched upon his son as the expected prophet; which coming to the ears of the king, he ordered the infant to be destroyed, but the hands of his destroyers were arrested by a divine impulse. The infant was then exposed to the fury of wild beasts, but they did him no harm. But this did not convince the king of his divine mission, and he became more enraged, and ordered the infant to be taken to a narrow pass in the moun-

tains, and that herds of cattle should be driven through and over him, with the view of trampling him to death; but the first cow that came carefully placed itself over the infant, and continued in that posture until the whole had passed. He was then thrown, by the king's order, into the flames, but came out unhurt. The king having at length become sensible of his divine origin, and consented that he should live without further molestation; but God took him up into heaven, until he thought the king and nation sufficiently punished for their obstinacy and impiety, when he sent him down with the laws; which were adopted with avidity by the whole Persian nation, and known by the name of the Magian, or more properly, the Masdian faith.

This tradition accounts, in some measure for the appearance of the two Zoroasters, and also for the respect and vene-

ration they show to black cattle, as the preservers of their prophet.

Mr. Richardson, in his valuable dissertation prefixed to his Dictionary, observes, "That the Parsees of Guzeret even acknowledge, that so far from now possessing the antient books of Zoroaster, they have not so much as a single copy saved by their ancestors, from the general wreck in the seventh century." I shall not pretend to aver that they have, or that the Zend Avesta is really the work of Zeratush, but the Parsees of Guzeret have become more learned since Mr. Richardson wrote, and have spared no expence to get books, and other information, from Persia, relative to their religion. Molua Firowz, the high priest of Bombay, has been in Persia for this express purpose, and himself and family have adopted the antient dress.

The great absurdities contained in the Zend Avesta, and the number of Sanscrit and Arabic words it contains, has made its authenticity doubted; but these opinions do not seem to be well founded, many Sanscrit words are found in the Latin and Greek, also in the Chinese; and all the Tartar and Cossack dialects abound with them.

That they abound in absurdities cannot be doubted, but that many of them seem to inculcate and impress on the minds of the vulgar some moral duty, is evident from the following fact. Conversing with one of their priests about the Zend Avesta, I pointed out to him the dialogue between Ormusd and Zoroaster, as a specimen of great absurdity; to which he agreed. "But this," he said, "must not be taken in a literal sense; this is only meant to impress the necessity of ablution, and bodily cleanliness, and in

this sense it is understood by us, and so explained to the people. There are, no doubt," he continued, "great incongruities in it, but we suppose it to be the work of our prophet Zeratush."

I shall now dismiss this subject, and say something concerning the present work, The Ardai Viraf Nameh, or the Revelations of Ardai Viraf. This appears to be the same work that is mentioned by Richardson as the work of Ardeshir Babegan, which having been improved by Nashirvan the Just, in the sixth century, was sent by him to all governors of provinces, as the invariable rule of their conduct; and in the illustration of this passage he quotes a speech of Ardeshir Babegan, which appears to be taken from the Ardai Viraf.

These Revelations, originally written in the Zend, have been translated into

modern Persia, Sanscrit, and into the Hinduee language of Guzeret, and now, for the first time, make their appearance in an English dress.

The present work is taken from three versions, in the modern Persian.

The first, in prose, by Nashirvan Kermanee.

The second, in verse, by Zeratush Biram.

The third, in prose, by the same.

There is a slight variation in the text of these different versions, but they differ in no essential point. The poetical version is ornamented with drawings, descriptive of the different subjects treated on. One of these drawings has found its way into Lord's Account of the Parsees; into

Briant's Mythology; and into Maurice's Indian Antiquities; it pourtrays a priest performing an act of adoration before the sacred fire, whilst a figure, representing his soul, is taking its flight to the celestial regions.

The authenticity of this work has never been doubted, and it is presumed that the faithfulness of the translation will bear the test of criticism.

I cannot conclude without offering my best thanks to my esteemed friend Rutterjer Bomanjee for his assistance, and to Edil Daroo, that learned and benevolent priest, by whose means I was enabled to make the translation.

THE

REVELATIONS

OF

ARDAI VIRAF.

ARDESHIR BABEGAN* having settled the Persian monarchy by the conquering of the provinces, and the putting to death of ninety kings, who refused to acknowledge his authority: and being also desirous to establish the national religion in its wonted purity, collected together all the priests, doctors, &c. of the Magian religion, to the amount of forty thousand, and addressed them as follows:

* See Note I.

"The revolution caused by the invasion of Alexander having destroyed the evidences of our holy religion, it is my wish that proper persons be selected from out of your number to collate and collect the laws left us by our prophet Zeratush*, that we may follow these laws, and get rid of the heresies that have been from time to time introduced, and of the schisms that exist amongst us; for this purpose a election be made out of your number, & this desirable object may be in the end obtained." According to the king's order four thousand were selected out of the forty thousand, which being reported to him, he ordered another selection to be made, and out of the four thousand four hundred were chosen, men of the most approved abilities, all of them being conversant with the mysteries of the Zend Avesta.

* See Note 2.

The king being farther intent on having the most able and clever men appointed to this business, ordered another selection to be made, and out of the four hundred forty only were selected. A still farther selection being made, seven only remained out of the forty, who were men of the most holy lives, without blemish, and who had never wilfully committed the least crime or sin against God or man. These seven were taken before the king, who explained to them his wishes with respect to the laws, and the restoring the true religion of Zeratush to its ancient purity; but having himself also many doubts, he expressed a hope that these holy men would be able to convince not only himself, but the population of his empire, of the truth and sanctity of the Magian faith by some miracle. The seven holy men assented, and having pitched on one of their

number, the six addressed the king as follows:—"Ardai Viraf, oh king! is ready to convince you of the truth of our holy religion by a miracle, and we beg leave to recommend him to your majesty as the most holy man in your vast empire; he has been devoted to the study of divine things since the age of seven years, and is infinitely our superior in every thing; we shall assist him to the best of our power in this grand undertaking; and for the better understanding of this, the soul* of Ardai Viraf will take its flight to the presence of God, and will return with proofs that will convince the nation of the truth and sanctity of the Magian religion." Ardai Viraf assented unto this, and explained his belief in the goodness of God, who would permit this miracle to be performed, to retrieve so many people from the sin of heresy and schism

* See Note 3.

The king being well pleased at this determination, accompanied these holy men and the forty thousand priests, with his whole court, to the Temple of Fire, and joined with them devoutly in prayer; and Ardai Viraf having performed the usual ablutions, and attired himself in garments of the purest white; also put on the Punam*, and perfumed himself according to the rites of the Magian religion, again presented himself, in an attitude of prayer and humility, before the sacred fire.

At this moment the sisters of Ardai Viraf, seven in number, arrived at the temple in tears, and represented to the king that Ardai Viraf was their only brother, whom they all looked up to for protection and support: that they had heard of his intention of leaving them, in

* See Note 4.

order to perform a miracle; that such presumption might or might not be acceptable to God, and if their brother did not return, they should be left in the world without any protector, as their parents were both dead.

The king and the dustoors* assured them that they had nothing to fear; that their brother was under the special protection of heaven, and that in seven days he would be restored to them; and having reassured them of this, they were dismissed from the assembly.

After this the king, with his suite, and the forty thousand priests, formed a circle round the temple, (which was given up entirely to Ardai Viraf and his six associates), for the better preventing

* See Note 5.

of any kind of disturbance or molestation being given to these holy men.

Ardai Viraf having finished his prayers, reposed himself on a couch prepared for him, and his associates brought him some consecrated wine in a golden cup, and besought him to drink one portion out of three in faith and truth; and the second portion, with the same fear and respect, for truth; and the third portion, with the promise of performing only good actions. After having drank the wine, he composed himself to rest, and continued in this state of repose and abstraction for seven days and seven nights, during which time his six associates continued watching and in prayer, as well as the forty thousand of the priesthood, who, with the king and his court, had formed a circle on the outside of the temple, to prevent any person approach-

ing to disturb the holy persons on the inside.

At the expiration of the seven days and nights Ardai Viraf gave some signs of animation, and after some time sat up on the couch, to the great joy of his six associates, who saluted him with great pleasure; and the king having been made acquainted with the circumstance, came also to make his congratulations, and desired that he would lose no time in informing them of what he had seen, that they might also understand. Ardai Viraf replied, "I am quite exhausted, oh king! with long fasting, but after that I have refreshed myself with food, and returned thanks to God for his goodness, I will relate to you what I have seen and heard." Refreshments having been brought, of which he partook, he ordered that a writer should be brought, who

might write down what he should relate both of heaven and of hell, that all people might know the rewards for the good, and the punishments that attended the wicked doer.

The writer being seated near Ardai Viraf, prepared to write down what he should relate. Ardai Viraf commenced his relation as follows:

"After I had drank the consecrated wine, and I had reposed my body to rest, and given my mind up to the adoration of God, methought my soul took its flight towards the holy regions, where Serosh izad* appeared unto me, and beckoned me towards him, when, after giving and receiving the customary salutations, Serosh izad said to me, 'You have made a long journey in the faith. I am

* See Note 6.

happy to see you in these blessed regions, and your escape from that world of wickedness gives me great pleasure; but, Ardai Viraf, you have come before your time, what is the occasion?' Ardai Viraf replied in accents of complacency, 'I have been sent, oh Serosh izad! by the king, by the priests, and by the voice of the nation in general, on this embassy, to know of heaven and hell, in order that heresy and schism be banished from the earth, and that the worship of the true God be restored to its wonted purity.'

"On saying this Serosh izad took hold of my arm, and began as follows: 'If your heart is clean, and faith true, put yourself in an attitude of ascending.' I immediately lifted one of my feet, as if preparing to mount a ladder, when Serosh izad again said, 'If your tongue is free from guile, lift the other foot,'

which I accordingly did. Serosh izad again said, 'If your faith is in good works, take the third step.' I did so, and found myself close to the Chunwat Phool*, or the Bridge of Life and Death, and it appeared to me to be a broad and good road. Serosh izad desired me to cast my eyes towards the lower world. I saw the soul† of a good man, that had just escaped out of its earthly tenement, and was seated at the bed's head of the deceased, and heard it express itself as follows: 'The souls of good men are happy when they die; and as I have endeavoured to do good, and have walked in the knowledge and love of God, I am now rewarded, for the bridge appears plain and broad.' And it had to Ardai Viraf the semblance of a garden of flowers, and perfumed as if with amber and musk, and as a wind that came from

* See Note 7. † See Note 8

the south, in which appeared the countenance* of a virgin, resplendent with beauty, and whose flowing ringlets waved in the breezes; my sight fixed on her, and I saw her approach the soul that I had seen depart; and the soul of the departed having perceived this beautiful vision, felt glad and pleased; and being assured, by the benignity visible in the countenance, addressed it in those words: 'Who are you? I never saw any thing so beautiful in the lower world.' The apparition replied, 'You have lived well and righteously; I am compounded of your virtues, and shall become still more beautiful in pourtraying the faith, hope, and charity in which you have lived, the care with which you have preserved the sacred fire, and the zeal with which you have performed all the ceremonies prescribed by the laws, as handed down by the

* See Note 9.

prophet Zeratush.' The complacency with which this was uttered caused pleasure and good will towards each other, and inspired the soul of the departed with implicit confidence, that they journeyed across the bridge together hand in hand. The first step they took placed them in Sitar pia*, (the second heaven); the second step they found themselves in Ma pia, (the third heaven); the third step in Koorshad pia, (the fourth heaven), and the fourth step in Geroos man, (the fifth heaven.) When Serosh izad laid hold of my arm, (Ardai Viraf now talks of himself), and we proceeded to the top of the bridge, one side of which appeared in full splendour of light, and the other in total darkness, when I heard a strong and extraordinary voice, which, on looking forwards, I perceived to come from a dog†, that was chained with a collar

* See Note 10 † See Note 11.

and chain of gold, near the light side of the bridge. I was at first afraid of his barking, and of the huge teeth he displayed, and said to myself this monster may devour me; but on reflection, I said why should he do me harm, I have walked in truth and holiness all my life, why should I be afraid?

" Serosh izad now spoke to me in encouraging accents, 'Do'nt be alarmed; you that have lived so holily can have no cause for fear; you are under the especial protection of God, and I am with you, and Dham izad* is also near you, and Roshni izad, and Ashtad izad, and Niee Vay and Deen izad are also with you, and Ader Korac is not far off.' I then addressed them all, (for on Serosh izad's naming them they had become visible), and asked them, 'Why is this dog here?

* See Note 12.

for what purpose is he here placed? and why does he make so great a noise?' to which Serosh izad replied, 'He makes this noise to frighten Ahriman*, and keeps watch here to prevent his approach; his name is Zeriug Goash, and the devils shake at his voice; and any soul that has, during its residence in the lower world, hurt or ill used, or destroyed any of these animals, is prevented by Zeriug Goash any further proceeding across the bridge; and Ardai Viraf, when you return again to the world, as one of the first duties, enjoin the taking care of these animals.' On saying this Serosh izad took hold of me by the arm, and led me forward across the bridge, when the throne of Mehr izad† came in view, with Roshni izad standing by him, holding in his hands the scales of justice, made of pure gold, and having on his right hand,

* See Note 13. † See Note 14.

and on his left, five thousand angels, and whose different petitions he can hear at once, and if written can see at one glance.' Having saluted, and having my salutation returned, the attending angels surrounded me, and thus addressed me: 'Oh, Ardai Viraf! your time is not yet come; how and by what means have you come this far?' I answered, 'I have come thus far by the assistance of God, at the request of my king Ardeshir Babegan, of the priests, and of the people, to collect and report the wonders of heaven and hell; that I may see that the truth may by these means be again restored to the earth, and heresy and wickedness banished for ever.'

"At this time I perceived the soul that I had before met with, and also a great and resplendent light, in the midst of which were placed all those of my family

who had departed in the true faith; they approached me with pleasure and rejoicing, and thus addressed me: 'You have also escaped from the lower world, that abounds with sin and pain, and have come to these happier regions, where the voice of joy and gladness is only heard.' Whilst conversing in this manner, the angel Bahman um Shasfund* appeared, and taking me by the arm said, 'I will show you the golden throne, whose name is Arsh Koursee†.' Accordingly I went with him to the higher regions, where I saw a throne so resplendent that I am quite unable to describe; the awe with which it inspired me, or the sensations of pleasure that I felt; the throne was surrounded by myriads of ministering angels. Serosh izad said to me, 'Make your obeisance to the throne of God,' which I accordingly did, with an humble mind

* See Note 15. † See Note 16.

and grateful heart, and was conducted back to Chunwoot Phool, by Serosh izad; where on one side of the bridge I saw a great multitude, standing in their proper vestments, in an attitude of apathy and indifference. I immediately inquired of Serosh izad who they were, and for what purpose they were there collected. He replied, 'the name of this place is Hamistan behest*, or the first heaven; and the people you see will there remain until the day† of judgment. They are those whose good works exactly counterbalance their evil ones; but if either preponderated, they would go to either a better or worse place. This is their punishment, and they are exposed to the vicissitudes of heat and cold, and feel most acutely their situation.'

"Serosh izad then brought me unto

* See Note 17. † See Note 18.

Sitar pia behest*, when I saw a great concourse of people, whose countenances shone like as many stars. I inquired of my conductor who are these people, and why are they placed here? Serosh izad replied, 'The souls that you see here belonged to those who were blessed with riches, and who did good with them, but not so much as they might have done; and this from no unwillingness to do good, but from indolence, and want of activity; they are here placed, and can never leave it.'

"Serosh izad then took me to Mah pia behest† (the third heaven) when I saw a great number of souls, and the light emitted from their countenances resembled that of the moon in full splendour. I inquired of Serosh izad 'What place is this, and whose are the souls

* See Note 19. † See Note 20.

here collected?' to which he replied, 'The name of this place is Mah pia behest, (or the third heaven); and the souls you see here are those of the good, and well intentioned, but who from indolence performed the worship of the true God in a careless and negligent manner; here they are destined to remain for ever, but with the knowledge of there being a still higher reward; and also of knowing that if they had performed their duty more carefully in the lower world, that they might have attained a still higher reward.'

"We then proceeded farther, and came to a place whose unusual splendour dimmed my sight, when I saw a great number of souls dressed in rich habiliments, and all seated on golden thrones. I inquired of Serosh izad the name of the place, and what good actions those people had performed, to make them

worthy of so splendid a destination. 'They appear to me like so many kings.' To which Serosh izad replied, 'This place is called Kooshad pia behest*, (or the fourth heaven); the souls who here reside are of men who have walked in the ways of holiness and devotion all their lives, and have performed all the duties enjoined by the laws with zeal and activity, for which they are rewarded in the manner you see.'

"We then went forward, and came to a place of such splendour that nothing else was visible; and in the contemplation of such splendour my sight failed, and my limbs and my senses became confused. Serosh izad reassured me, and told me 'This is the place of Purwa degar† or Ozmusd; make your salutations;' which I did by prostrating myself

* See Note 21. † See Note 22.

in the most humble and grateful manner; and soon after a voice, in a tone of goodness and complacency, issued from out of the midst of the light, and addressed Serosh izad, and said to him, 'Show and explain to Ardai Viraf the secrets of heaven and hell, and support and comfort him.' The voice also restored to me the full use of my senses, which had become confused; and Serosh izad gave me a lozenge* to eat, which buried in oblivion all that had passed in the other world, and turned my thoughts only towards God; and I found myself, by its virtues, enabled to encounter the splendour of the place without pain, or fear and trembling. After having made another obeisance, we made some steps backward, and perceived at a distance another light, in the midst of which appeared Ardebehest um Shasfund†, coming towards us.

* See Note 23. † See Note 24.

I was preparing to salute him, but was prevented by his first saluting me, by saying, 'Oh, Ardai Viraf! I hope you are well; I am much rejoiced in meeting you in this place, and in such good company; and at the same time, I am sorry to be forced to remind you of your having put wet wood on the sacred fire.' To which I replied, 'I have now no recollection of having done so, nor any recollection of what I did in the lower world, but it is impressed on my mind, and I always made it a rule to select the best and driest wood for that purpose.'

"Ardebehest replied, 'Let this be a constant rule, that the wood for the sacred fire be always a twelvemonth old.'

"After which Serosh izad and Ardebehest took hold of my arm, and we proceeded forward, and came to a river,

which they told me was composed of the juices that issued out of the wet wood*, and yielded an offensive smell; and Ardebehest again said to me, 'Take care that the burning of dry wood is inculcated.'

"From hence we proceeded to Geroos man†, (the fifth heaven), which appeared to me to be composed of diamonds and rubies, and the splendour of which surpassed that of the sun at noon day, and bore resemblance to the flashes of vivid lightning. 'I inquired of Serosh izad 'What place is this? and what gems are those which I see?' Serosh izad replied, 'This is Geroos man, the residence of the truly faithful. The gems represent their virtues, but their souls are absorbed in the splendour which cannot be seen.'

I was then carried forward by my two

* See Note 25. † See Note 26.

conductors, and came to Aser Roshni (the sixth heaven), where an immense number of souls were collected, clothed in dresses of gold and silver, and golden crowns on their heads, and their countenances emitted a mild splendour, and they smiled with complacency and benignity on me, so that I became lightsome and full of gladness. I inquired of Serosh izad and Ardebehest um Shasfund, 'Who are these people? and what were their good works, that they are thus rewarded?' To which they replied, 'These are the souls of those who practised the virtues of liberality and generosity; and who searched out proper objects for the exercise of their benevolence, which was always done without ostentation and from the purest motives; they searched out the widow and orphan, and protected them; and who have walked

* See Note 27.

in the way of holiness all their lives.' The contemplation of their reward inspired me with an exalted sense of their happiness, and I said to myself, here I will remain; but Serosh izad laid hold of my arm at the moment that I had formed such wish, and impelled me forward, when I saw another vast concourse of people, clothed in robes of divers colours, which appeared to me as garments of light; they were seated on thrones, and their countenances threw out radiances as brilliant as the sun and moon. They were conversing together in tones of complacency and gladness. I inquired of Serosh izad 'Whose souls are these?' to which he replied, 'They are the souls of those who have preserved the sacred fire and water in all its purity; and who have never omitted the prayers* at the appointed times; and who have practised

* See Note 28.

the exercise of the five senses* in the best and purest manner. This is the place appointed for them in Aser Roshni,' (the sixth heaven.)

"We then journeyed onwards, and came to another place, where a vast number of souls were collected, who, were arrayed in new vestments of the purest white, and adorned with pearls and jewels of high price; they were walking around on the fields of Ether, and their countenances pourtrayed an effulgence of light which showed the state of happiness and bliss they enjoyed. I then inquired of Serosh izad, 'Whose are those souls that are destined to such a blessed reward, and who are arrayed in such pomp?' Serosh izad replied, 'These are the souls of good princes and legislators, who have governed well, and who have studied the

* See Note 29.

good and the real interests and welfare of their subjects; who have protected the poor, promoted and rewarded the deserving, and punished the oppressor with the utmost rigour; who performed good works, and protected the priests, and observed all the rites of the Masdian* faith.' I was extremely glad to find that good princes were thus rewarded, and expressed my satisfaction to Serosh izad. I was then impelled forward, and came to another place, where a great multitude of souls were assembled; they were all seated on thrones, and supported by pillows†; the thrones were surrounded by angels, and the splendour of the place was very great. I inquired of Serosh izad, who they were that were thus seated in that splendid and easy manner? to which he replied, 'These are the souls of good priests, governors, and of those

* See Note 30. † See Note 31.

employed in the duties of religion. They are under my particular charge, and I delight in ministering to them; but I am the enemy of all those who neglect those duties.' After having made a salutation to them, I was impelled forward by Serosh izad, and came to a place that was wholly inhabited by the souls of women, who were all clothed in embroidered garments, and adorned with pearls, diamonds, and all kinds of precious stones; on their heads were placed crowns of gold, and their countenance was illumined with gladness, and they were amusing themselves by walking about, and conversing in the most playful manner. I inquired of Serosh izad who they were that God had so rewarded? to which he replied, 'Those souls that you see here are those of good women; those who were faithful to their husbands during their lives, and who never departed

from virtue either in thought or act, and who were contented in the station allotted to them; and performed all the duties prescribed by the Masdian religion. This is the reward that God has appointed for them; the station to which Omnipotence has allotted them.' I was much gratified by this relation, and after having blessed them we departed.

" I then journeyed forwards, accompanied by Serosh izad and Ardebehest um Shasfund, and saw in another place a great number of souls assembled, whose countenance vied in splendour with the sun and moon; they were clothed in garments of gold and silver, and surrounded with warlike instruments of all descriptions, formed of gold and silver, and other costly materials, with which they were amusing themselves, as they had been used to do in the lower world. I was

much pleased with their appearance, and of the benevolence that shone from their countenance, and I inquired of my two conductors who they were, that enjoyed themselves in those blessed regions, in so delightful a manner? to which they answered, "Those are the souls of departed heroes and warriors, who, though they have destroyed and conquered many people, yet did nothing wantonly or cruelly, or imagined any wickedness; and who always protected the widow and orphan, and succoured the poor and distressed. For those good actions God has rewarded them in this distinguished manner.'

"I then proceeded forward, led by my two conductors, Serosh izad and Ardebehest um Shasfund, and came to another place, where a large concourse of souls were

collected. The place appeared like a spacious garden, planted with trees and shrubs of various kinds, and rivulets and clear springs running between them; the trees were filled with singing birds, who rent the air with their melodious notes, and the springs sent out the scent of roses, the bottoms of which were studded with the most precious gems, over which glided fish of gold and silver hues; the garden itself was filled with groups of musicians, who made the air resound with their sprightly notes, to which others danced, and the whole scene spoke the utmost enjoyment. I inquired of my guides, 'Who are those who taste such exquisite happiness, and for what good works is such reward assigned? to which they replied, 'They are those who made it their business in the lower world to kill and destroy all manner of noxious*

* See Note 33.

animals, reptiles, and insects that are inimical to man for which this is the reward.' I was so much pleased with this delightful place, that I said to myself, this place is my soul's desire, and that I may be similarly rewarded, I also will become a destroyer* of reptiles.

"We then proceeded forward, and came to another place, that appeared to be clothed in eternal verdure. Its beautiful appearance gave to my thoughts a wonderful degree of complacency and gratitude to God for all his goodness. Here the Rehan† was conspicuous, yielding the most odouriferous fragrance; the lime tree, and the orange also, shed their odours around; here, under the shade of lofty trees, were seated a vast concourse of people, who were ministered to and attended by the most beautiful females,

* See Note 33. † See Note 34.

who were arrayed in costly habits of gold and silver, with crowns of gold on their heads; bands of musicians also sounded their various instruments, and every thing around had the appearance of joy and gladness. Here I exclaimed, 'Every place I come to is more extraordinary, and each one is surpassed by the other. I then demanded of Serosh izad, 'Who are those who enjoy themselves in this delightful manner? their good works, no doubt, have been of the highest, as their reward is.' Serosh izad replied, 'These are the poor and humble, the husbandman and the peasant, who have followed the true way, fulfilled the duties allotted to them with activity and zeal, and have walked in the ways of righteousness all the days that they sojourned in the lower world; over whom presides the angel Espendar Mud um Shasfund*, by whose

* See Note 35.

order the female angels are ministering to them.' I then perceived Espendar Mud, and having saluted him, I said to him, 'How happy are those souls who partake of your superintendance.' I then moved forwards, accompanied by Serosh izad, and came to another place, where a great concourse of people were assembled, all of whom were seated on separate thrones, adorned with gold and silver, which gave them the appearance of so many kings, with their several suites and attendants, all of whom were differently habited in garments of rich stuffs, ornamented with gold, silver, and precious stones. Beside them severally stood a horse ready caparisoned, with gold bridle and stirrups, and otherwise adorned with costly trappings. I was so well pleased with the appearance of these happy souls, and of the visible content and pleasure that beamed from their

countenances, that I inquired of my conductors 'Who are those that enjoy such pre-eminence, and who appear to be so happy?' Serosh izad replied, 'Those are the souls of herdsmen, shepherds, and others that were employed in the lower world in the care and superintendance of the several domestic animals; and who performed their duties to them in the most exemplary manner, by ministering kindly to them in their several wants, and by not neglecting them in their old age, or when assailed by sickness; by affording them protection from beasts of prey; by sheltering them from the storms, and shading them from the too powerful rays of the sun; and by giving (in good will and without ostentation) their produce, which they did not require themselves, to the poor and needy. This, oh, Ardai Viraf! is the place appointed, and the reward assigned, to those who have performed those works

which are pleasing and meritorious in the eyes of God.'

" After having told and explained these things to me, Serosh izad took me by the arm, and said, ' Turn your thoughts, oh, Ardai Viraf! towards God, and walk upwards three paces;' which having done, I found myself in Ana Gurra Roshna behest*, (or the seventh heaven), in the midst of a garden, whose gates were of burnished gold, the trees and flowers of which shed such delicious odours as quite bewildered my senses; here were seen the rose, the tulip, the hyacinth, the jasmin, the violet, the narcissus, the centfoil, and many others of great beauty and fragrance. All kinds of fruit were also in the greatest profusion; here were seen the cooling orange, and the luscious grape, the date and

* See Note 36.

pomegranate, and every kind of refreshing fruit and scented flower, distilling such delightful fragrance as baffles further description. The trees were also filled with the most delightful of the feathered race, some with unrivalled plumage, others with the most melodious voices, which quite enchanted me, and filled my soul with admiration, and my heart with gratitude.

" We then proceeded forward, and I saw a building, that shone like the sun in its fullest radiance, being studded with diamonds, pearls, emeralds, and all the different kinds of precious stones. In the centre of the building was a golden throne, surrounded with chairs; on the throne was seated the prophet Zeratush *, and by his side were standing his three sons, Assud Avaster, Ozwur toor, and

* See Note 87.

Koorshed chehar; I also saw the soul of Jemshid, attending on the prophet; also Kai Kobad, Kous Kyarash, Kio murs*, Feridouu, Gushtasp†, Hooshung, Jemasp, Heeruch, Agrarus, Mediomah, Zo Timasp, Ker chasp, Ferchotee, Lohrasp, Changragach, Bahman, Darab, Dara, and Seeawack. Here I put up a prayer to God, that it might please him to allot me a place amongst those who were so highly distinguished; and I addressed myself to my conductors, and said to them, 'Here I will remain, and return no more to the world below;' to which Serosh izad replied, 'Oh, Ardai Viraf! God, who knows your heart, and the good works you have already wrought, will no doubt destine you to this place, but at present you, oh, Ardai Viraf! who are the most favoured of mortals, have other duties to fulfil; the king is expecting you, and the

* See Note 38. † See Note 39.

fate of a whole nation depends on the termination of your mission.' As Serosh izad spoke these words, a most resplendent light appeared at a little distance from us, and an invisible voice said, in accents of harmony and kindness, 'Let every care be taken of Ardai Viraf, and conduct him also to the place of punishments, that he may be enabled to report to the king the nature of them, as well as of the rewards for good works, that the nations may know them, and sin no more.'

"I was then impelled forward by my two conductors, who commenced a familiar conversation with me, and gave me much information and good advice. 'Without trouble nothing can be attained,' said Serosh izad; 'the poor day-labourer is worthy of his hire, and those who perform good works will have their

reward in eternal life, according to their several merits.' He continued, 'The life of man is of short duration, and many troubles and anxieties fall to his lot; and a man after fifty years of prosperity and happiness, may be, by some unforseen accident, reduced to sickness and poverty. Many are tried by this criterion, and but few are found worthy. To suffer a day of pain, after fifty years of pleasure, is too much for them, and they complain, in bitterness of spirit, to the Creator of all good, of his injustice and cruelty, without remembering the good they have so long enjoyed, or calling to mind the eternity of punishment in reserve for the wicked. Therefore, oh, Ardai Viraf! walk yourself in the paths of righteousness, and teach others also to do so. Recollect that your body will return to dust, but that your soul, if rich in good works, will mount to immor-

tality, and partake of the happiness you have already witnessed. Take less care of your body, and more of your soul; the pains and aches of the body are easily cured, but who can minister to the diseases of the soul? When you set out on a journey in the lower world you provide yourselves, and take with you money, clothes, provisions, and are prepared against all the exigencies of the road, but what do you provide yourselves with for your last journey, for the journey of the soul from the lower to the upper world; and whose friendship have you to assist you on the way? Hear, oh, Ardai Viraf! and I will describe to you the provisions requisite for the voyage to eternal life.

'In the first place, the friend who will assist you is God; but to attain his friendship you must walk in his ways, and

place in him the firmest reliance. The provisions must be faith and hope, and the remembrance of your good works. The body, oh, Ardai Viraf! may be likened unto a horse, and the soul to its rider, and the provisions requisite for the support of both are good actions; but as with a feeble rider the horse is ill managed, so with a feeble horse the rider is but ill accommodated, care ought to be taken that both are kept in order; so, in a spiritual sense, the soul and body must be kept in order by a succession of good actions. Even in the world the multitude would sneer at a man who took more care of his horse than of himself; for this reason a man ought to take more care of his soul than of his body. God, oh, Ardai Viraf! requires only two things of the sons of men; the first, that they should not sin; the next, that they

should be grateful for the many blessings He is continually bestowing on them.

'Let the world, oh, Ardai Viraf! be taught not to set their hearts on the pleasures and vanities of life, as nothing can be carried away with them. You have already seen the rewards given to the good and deserving; how they have been repaid for all their trouble; the poor and the rich, the king and the peasant, here receive honours and distinctions, according to their good works. The herdsman and shepherd, you have seen their condition.

'In youth, and in the prime of manhood, when blessed with health and vigour, you suppose that your strength will never fail; that your riches, your lands, your houses, and your honours, will remain for ever; that your gardens

will be always green, and your vineyards fruitful; but, oh, Ardai Viraf! teach them not to think so; teach them the danger of such a way of thinking—all, all, will pass away as a dream.

'The flowers fade, and give lessons unto man that he is unwilling to profit by.—Yea, the world itself will pass away, and nothing will remain but God!

'Therefore, oh, Ardai Viraf! turn your thoughts only towards Him. No pleasure but has its concomitant pain; roses have thorns, and honours fall into disgrace. It is pleasant to drink wine, but intoxication brings pain, if not disgrace; if you exceed in eating, this also brings its punishment, and you must have a doctor; even if you drink the purest water to excess, it engenders dropsy; therefore, let the avoidance of excess in

every thing be most particularly inculcated; in wine or women, in eating and drinking; though they bring their own punishment in the world, by the diseases they engender, yet they encourage the most deadly sins, and the soul so indulging will most assuredly be cut off from heaven. So you see, oh, Ardai Viraf! that the indulgence of our passions brings no pleasure of long duration, or impresses any good sentiment on the heart.

'If after praying to God for offspring, and He has granted your request, into what a sea of trouble and anxiety are you plunged; your son or daughter may grow up in vicious habits, and imbitter your days by their undutiful conduct; the one may become a thief, the other a courtezan, and bring disgrace on your old age. The bee that produces honey has also a sting.

'The world is composed of lust, avarice, and of passions the most ungovernable; if God gives them one thing, even that for which they most desire, they are not satisfied, but are continually craving for more and more, to a hundred fold.

'Avarice and ambition deprive them of sleep, and prevent them from making a laudable exertion to subdue these dreadful passions, which will plunge them in everlasting misery.

'A king who has conquered all the surrounding countries, sighs because he has no more worlds to subdue. Kâi Kous, after having conquered many countries, aspired to be a king in heaven, and was punished for his presumption by a dreadful fall, which made him sensible of his folly.

'So you see, oh, Ardai Viraf! that content is the happiest condition of man, and the most pleasing to the Creator; and treasure the advice I have given you; and as you return to the lower world, inculcate these precepts, and abide by the laws, and walk in the way of truth and holiness, and continue in the worship of the true God.'

"Serosh izad having concluded, we stepped forward, and saw a great concourse of souls assembled, all of whom were clothed in flowing garments of white, adorned with embroidery of gold and silver, and the angels Aban izad*, and Adur izad†, and Murdad um Shasfund, (the angel of death), standing near them. The assemblage of souls that I saw in this place were all seated on thrones supported by cushions, and the

* See Note 40. † See Note 41.

place itself was filled with odours of musk and amber; they were enjoying themselves in conversation on the most pleasing subjects, and contentment and resignation beamed from their countenances, and the angels before mentioned were ministering to them. I inquired of my conductors, Serosh izad and Ardebehest um Shasfund, who they were that were thus rewarded. The angels replied, 'Those are the souls of those governors who have been unremitting in their desire to do good, and to perform good actions; those who have dug wells, canals, and built aqueducts; and who erected caravanserais†, and resting places for the wearied traveller; laid out gardens for the comfort of the poor, and not wantonly destroyed trees and plants; and have preserved with care the sacred fire, and performed the duties of religion with cheer-

* See Note 42. † See Note 43.

fulness, attending to the doctrines of our prophet Zeratush, and respecting him as the servant of the Most High.'

" From thence I proceeded forward with my two conductors, and came to another place, where we saw a vast multitude of souls collected, whose beautiful countenances emitted the most brilliant rays, each of them appearing like a sun in the firmament; their clothing also appeared as if of light. They flitted about on the light æther, and had the appearance of youths of fifteen years of age, their countenances pourtraying all the innocence and playfulness of that age. Above were seen ranges of apartments destined for them, glittering with light and splendour, which delighted the heart, and filled my mind with gratitude.

" I inquired of Serosh izad, ' Who are

these that are immersed in this sea of light, and who are so happy and contented? show me the good works which they performed to entitle them to so splendid a destiny.' To which he replied, "These are the souls of those who exerted themselves in the cause of the poor and of the distressed, of the widow and the orphan. This is the reward allotted to them. Here they live in perpetual youth, as their virtues, never to be forgotten, are stamped on the memory, and remain written in the hearts of the poor that they have succoured, the distressed whom they have relieved, and the widow and orphan whom they have protected.'

"Ardai Viraf now being told by his conductors that he had seen all the secrets of heaven, exclaimed, 'How I am delighted with what I have seen, and with the favour that has been shown me!

How can I show my gratitude to the Most High, (for enabling me to perform this arduous embassy), than by promising to walk in the ways of truth and holiness all my days!

" Serosh izad and Ardebehest um Shasfund now desired me to prepare myself to see the punishments that were inflicted on the wicked, and taking hold of my arm, impelled me downwards, and we presently came to a river of fœtid water, that emitted the most pestilential vapours, (my conductors told me that it was of the depth of nine lances*), and on it floated a vast number of souls, in all the agony of drowning, many of them sinking, and all of them in the greatest agitation, calling on God, and complaining of their lot; but all was lost in the winds, nobody heard them, or paid atten-

* See Note 44.

tion to their complaints; no person came to their assistance, all their cries were unavailing. All kinds of noxious reptiles, with which the river abounded, gave them not a moment's respite, and they were carried down the stream, notwithstanding their cries and lamentations. I felt astonished and humbled by this sight, and pity for their sufferings entered into my heart, and I inquired of my conductors who they were that had merited so severe a punishment, and what was the name of the river; to which Serosh izad replied, 'The river that you see before you is composed of the tears* of mankind; tears shed (against the express command of the Almighty) for the departed; therefore, when you return again to the earth, inculcate this to mankind—that to grieve immoderately for the departed is, in the sight of God, a most henious sin; and

* See Note 45.

the river is constantly increased by this folly, every tear making the poor wretches who float on it more distant from ease and relief.

'To pray for the souls of the deceased is a duty we owe them, and is pleasing to God, but to cry and mourn is sinful in His sight. Hope is not denied to the children of men, and faith in the justice of the Almighty ought to banish regret.' Serosh izad here paused, and I was taken by my two conductors to the foot of Chunwat Phool, and my sight being directed to the dark side of the bridge, I perceived a soul* that had escaped from its earthly tenement, and was seated at the bed's head of the deceased. It complained, in the most piteous accents, of its forlorn state; 'Where shall I go? who will receive me? Even when confined in

* See Note 46.

my narrow case on earth, I was never in such a pitiful dilemma! Here I am tormented by all manner of demons, who have attempted to take me to hell, even before the days of my probation are ended!' After having finished these exclamations, I saw it creep along in fear and trembling, and presently a wind came sweeping along, loaded with the most pestilential vapours, even as it were from the boundaries of hell; at which all the souls who were near fled with the utmost expedition. In the midst of this wind appeared a form of the most demonical appearance; it had teeth like an elephant, and the nails of its hands and feet were like the talons of an eagle; his eyes were like blood, and out of his mouth issued volumes of pestilential vapour, that mixed with the wind. When this demon was seen by the soul before mentioned, it endeavoured to make its escape, but was

arrested by a voice of thunder, that said, 'Dare not to attempt to fly from me, for I have you in my clutches.' The soul then inquired of the demon, in imploring accents, 'Who are you that appear in such a monstrous shape? I never saw any thing so horrible in the lower world.' To which the demon replied, 'I am your genius, and have become thus deformed by your crimes, (whilst you were innocent I was handsome.) Whilst others have walked in the way of truth, you have laid in no provisions* for this long journey; you are come quite unprovided; you were rich, but you did no good with your riches, you neither relieved the poor or protected the widow or orphan; and not only did no good yourself, but prevented, by your evil example, those whose inclinations led them to do good; and you have often mentally said, 'When is

* See Note 47.

the day of judgment? to me it will never arrive.' Such is the opinion of the foolish and unbelieving, but a dreadful retribution awaits them. As for yourself, your riches will soon be dissipated; you have brought none away with you, and instead of blessing your memory, posterity all join in despising it. Such is the end of the evil doer; and now you are in my power.' Having said this, the demon laid hold of him by the neck, and brought him to the foot of Chunwat Phool, which, instead of the broad expanse it presents to the good, was now as the edge of a sword. The soul hesitated to venture on it, but was impelled by the demon, and after tottering a few paces fell, and was precipitated into the abyss below. The heart of Ardai Viraf overflowed with compassion at the lot of this unfortunate, but he was not suffered long to remain, but was hurried forward by his conductors.

and entered a region where the cold was excessive, and the air loaded with fœtid vapours, and surrounded with a very great darkness; a passage appeared before us of such straitness as scarce to admit the passing of one person at a time, and from hence issued a smoke, that added to the darkness. Our progress was here arrested, and I with difficulty perceived, through the darkness, a vast concourse of souls, each of whom appeared crouching in a separate corner, and believing that they were quite alone, and saying to themselves, 'Here I am, the only unfortunate, the only unworthy.' I perceived that they were tormented by all kinds of noxious animals—serpents, scorpions, and all kinds of reptiles surrounded them, and gave them not a moment's respite from their sufferings. Nothing human remained but their visage, which was also distorted by pain and

grief. I then inquired of Serosh izad and Ardebehest um Shasfund, 'Who are the souls that are thus unfortunately situated?' Serosh izad replied, 'They are those who were guilty of unnatural crimes, that degraded them from the state of humanity to be worse than the lowest reptile. This is the punishment assigned to them, which will last to all eternity; and when you return to the lower world, teach them, oh, Ardai Viraf! to avoid the commission of such detestable crimes.'

"I then walked forward with my two conductors, and came to a place where I saw the soul of a woman, surrounded by devils, one of whom was administering to her a cup of the most detestable compounds, composed of blood and other impure substances, whilst the surrounding devils compelled her to drink, by threats and blows: as soon as one was finished

another was presented, which, amidst her cries and lamentations, and the most piteous entreaties, she was made to swallow.

" I inquired of my conductors, 'Who is this woman, and why is she so punished?' To which they replied, 'This woman, when in the world, was impure and unclean, and took no care of sacred things; and in the time of her impurity did not refrain from conversation with men, nor from touching sacred things. Such, oh, Ardai Viraf! is the punishment inflicted for such crimes.'

" We then proceeded forward, and came to another place, where I saw a man hanging by one leg on a tree, and surrounded by devils, who, with long knives, were fleaing him alive. He was writhing in the greatest agony, entreating for

mercy, and uttering the most dreadful cries. I inquired of my two conductors concerning the crimes that this man had been guilty of; to which Serosh izad replied, 'This man, during his sojourn on earth*, persecuted the worshippers of God, butchering and destroying them whenever they came in his power; for which crime he is in his turn punished in the manner you see, and you must acknowledge with justice.' I bowed in acquiescence, and we proceeded forward, and came to another place, where I saw a man in the midst of a multitude of devils, who threw him down on the ground, and were forcing him to drink, cup after cup, of a composition of all the most forbidding and detestable substances. He struggled hard, and used prayer and supplication, to make them desist from their purpose, but without

* See Note 48.

effect, for they forced him to swallow the nauseous draught. I inquired of Serosh izad, 'Why is this punishment, why is this dreadful draught administered?' To which he replied, 'This man is a great sinner, and, amongst his many crimes, delighted in conversing with the other sex, during the time of their impurity. For this crime he is thus punished, by being made to drink all kinds of impurities.'

"I then was impelled forward by my two conductors, and soon came to another place, where a man stood, who was exclaiming, in the most piteous accents, "I die of hunger! a bit of bread, a draught of water, or I perish!' At intervals he bit pieces out of his own arms, which he eagerly swallowed. I asked Serosh izad, 'What sin he had committed to merit such punishment?' Serosh izad

replied, 'This man is an ungrateful mortal, who partook of the good things of the lower world, without either returning thanks or imploring a blessing, or giving of his superfluity to the poor. For this reason the angels* who preside over the waters and the fruits of the earth, have destined him to suffer this punishment, of hunger and thirst. This, oh, Ardai Viraf! is the punishment for ingratitude; one of the crimes most displeasing to God.'

"I was then led forward by my two conductors, and came to a place where I saw a woman suspended by her two breasts, surrounded by devils, and all kinds of the most loathsome reptiles, who were biting her, and tormenting her on all sides, whilst she uttered the most dreadful cries and entreaties. I inquired

* See Note 49.

of my conductors who this woman was? 'and why is she so punished?' To which Serosh izad replied, 'This woman was unfaithful to her husband, and deserted him for other men. This is the punishment, oh, Ardai Viraf! inflicted on unfaithful wives.'

"We then proceeded forward, and came to a place where a vast multitude of souls were collected, in the midst of whom were all kinds of reptiles and noxious animals, who constantly assailed them with their teeth and their stings, and gave them not a moment's respite. They were uttering the most dreadful and appalling cries. I inquired of Serosh izad, 'What sins have been committed by this multitude?' To which he replied, 'Those people neglected, in the lower world, to wear the Sadra* and the

* See Note 50.

Koostee*, as prescribed by the laws of the Magi; and also from wearing covering for the feet; and who performed the natural evacuations without regard to cleanliness, or covering the head and body; for the neglect of their duties you see, oh, Ardai Viraf! how they are punished; and above all, inculcate the strict observance of these duties.'

"We then proceeded forward, and came to another place, where I saw a woman suspended by the heels, and having her tongue protruded out of the back of her neck. She was bewailing her hard lot, and repeating, in a quick tone, 'There can be no punishment so hard as mine.' I inquired of Serosh izad what crime she had committed; and he informed me concerning it in the following

* See Note 51.

words: 'This woman was in constant rebellion against her husband; she heeded him not, and did all in her power to make him unhappy; forgetting that, next to God and the prophets, she ought to have reverenced him. So, Ardai Viraf, let the world be acquainted with the punishment awarded to this crime, and the abhorrence it is held in by the Most High.'

"From hence we proceeded forward, and came to another place, and saw a man surrounded with devils, who were urging him to drink the most detestable of beverages, out of a measure; and when he drew back he was pushed forward again with stripes, blows, and reproaches, and made to drink of the nauseous draught. I inquired of Serosh izad, 'Why is this punishment awarded?' To which he replied, 'This man, whilst

in the lower world, used false weights and measures*, and took full weight and returned false, thereby injuring the poor; who adulterated his goods, by mixing water with milk, and other sins of the same kind, amassing wealth by these injurious practices. He is now punished, oh, Ardai Viraf! by being made to drink nauseous compounds out of his own measure.' After witnessing this punishment, and turning from it in disgust, we proceeded forward, and came to another place, where I saw a man surrounded by seventy devils, who were tossing him about and flogging him with snakes, which they held in their hands; the snakes also fixing their fangs in his flesh at every stroke; his hands and feet were manacled, and he rent the air with his cries and lamentations, but in vain. I inquired of my conductors, 'Who is this man, who is

* See Note 52

thus tormented?' and was informed by Serosh izad that he was a tyrant, who abused the authority delegated to him by God, by persecuting his subjects, and rendering them unhappy, by killing them, by imposing unjust fines, and by imprisoning them without cause, and by treating them on all occasions with the utmost rigour, neither attending to their petitions, or relieving their distress. This, oh, Ardai Viraf! is a lesson for kings; as he treated his subjects in the lower world, so is he here punished, and he deserves neither pity or commisseration.'

" I then proceeded forward, attended by my two conductors, and came to another place, where through the darkness I perceived the figure of a man, surrounded by devils, his tongue protruded out of his mouth, and was covered with all kinds of noxious insects, such as scor-

) s, centipiedes, and so on, who continually stung and bit him, notwithstanding his endeavours to shake them off. My conductors told me that this was the punishment inflicted on liars and talebearers. 'This man,' continued Serosh izad, 'was a great sinner, a fomentor of disputes, a liar, a slanderer, and of the most evil dispositions; his tongue is thus punished for the crimes of his heart; and, oh, Ardai Viraf! teach the world to avoid the commission of this crime.'

"We then proceeded forward, and came to another place, where I saw the soul of a man surrounded by devils, who were cutting him in pieces. He was uttering the most piteous cries, and calling in vain on God for mercy and assistance. I inquired of Serosh izad respecting the crimes committed by this man, that merited so dreadful a punishment. To

which Serosh izad replied, 'This man was a wanton destroyer of animals; a man who never reflected that though animals were given by God for the use of man, yet he was not permitted to kill or torture them wantonly. This is the punishment assigned to those who follow such practices.'

"We then proceeded forward, and saw a man tied hand and foot, and pressed together as if in a press; thousands of devils stood near him, who were inflicting on him a variety of tortures, in spite of his cries and entreaties. I inquired of Serosh izad what crimes had been committed by the unfortunate man before us to deserve such punishment; to which he replied, 'This man was a miser*, of so avaricious a spirit that he buried his riches, and had no pleasure

* See Note 53.

but in their contemplation; he benefited no one, nor did he enjoy them himself; the meaning of benevolence he did not understand, nor did he give alms, or perform the duties prescribed by the Masdian religion, to either God or man. Riches was the deity he adored; but he brought nothing away with him, all was left behind, and his descendants are now dissipating the wealth he left them, without one particle of respect or reverence for his memory. This is the punishment destined for such sordid wretches. I could not refrain, however, from pitying him, or prevent my heart from feeling for his punishment, and I said to Serosh izad, 'He enjoyed nothing in the lower world, and here he is thus punished.'

"We then proceeded forward, and came to another place, where I saw a

man, the whole of whose body, except one of his feet, was plunged into hell, and was tortured by every species of loathsome reptiles; his foot was, however, exempted from the punishment. Witnessing this extraordinary exemption of the foot, I inquired of my conductors as to the cause; to which they replied, 'This man is so punished for his total negligence in performing the moral duties: an idle, indolent sluggard, who found trouble in the most common and necessary duties of life, and never performed any of them without repining, and ill temper; his foot is exempted (from the general punishment inflicted on the other parts of his body), for having once in his life performed a good action with it.' Serosh izad then related to me as follows: 'As this man was one day walking in the fields, he perceived a sheep tied to

a tree, bleating in a piteous manner; he approached, and found that its cries were because its food was placed out of its reach; impelled by a sentiment of pity, he kicked the straw within its reach. For this good action his foot is exempted from the tortures inflicted on the other parts of his body. This shows to you, oh, Ardai Viraf! the goodness of God who lets not the smallest good action go without its reward. This ought to act as an incentive to the sons of men to perform only good actions. Let this, oh, Ardai Viraf! be inculcated, when you return to the lower world.'

"We then proceeded forward, and came to another place, where we saw a man, whose tongue was pulled out of his mouth by a host of devils, who having laid it on a stone, were beating it with

other stones, amidst his groans and complaints. I inquired of Serosh izad what he had done to merit such punishment; to which he replied, 'This man was a notorious liar; by whose lies his friends as well as his foes, suffered much loss and detriment. The crime of lying, oh, Ardai Viraf! is most displeasing in the sight of God, even the most trivial and innocent falsity is a heinous sin.'

'From hence I proceeded forward, accompanied by my two conductors, and came to another place, where I saw a woman,' to whose breasts were affixed large stones,' which she was compelled to draw forwards; mill-stones were also placed on her bosom, by which she was put to the utmost torture; and she performed her task amidst sighs, tears, and the most heart-rending lamentations. I inquired of Serosh izad, 'What has this

poor woman done, to merit so severe a punishment? To which he replied, 'This woman committed a dreadful sin, in endeavouring to procure abortion, when pregnant. Not being able to bear the contumely of the world, she endeavoured to conceal her shame, by committing this most dreadful crime against her Maker; and for which she is now most justly punished.

"I then proceeded forward, accompanied by Serosh izad and Ardebehest ust Shasfund, and came to another place, where I saw a man, on whom the most noxious reptiles and insects of all descriptions had affixed themselves, and were gnawing his vitals, in spite of his cries and groans. I inquired of my guides respecting the crimes this man had committed, and they informed me as follows: 'This man was a bearer of false witness,

by which means he did much injury to the poor, and distressed the widow and orphan; by which he became possessed of much ill-gotten wealth, which he, however, never enjoyed, and now has left behind. This is the punishment destined for such crimes. Let this be inculcated, oh, Ardai Virat! when you return to the lower world, that men knowing it may sin no more.

"We then proceeded forward, and came to another place, where I saw a man surrounded by a host of devils, who were administering to him the most nauseous draughts and substances, such as carrion, garbage, gore, and such like, in spite of his cries and resistance. I inquired of Serosh izad, 'What has this man done to merit this punishment? To which he replied, 'This man was an unlawful forestaller and regrater, and

delighted in distressing the poor, and obtained great riches by such unjustifiable means; but he has left all behind him, and has no one to comfort or help him in his tribulation, nor no approving reflection to console him. This is the punishment assigned for such crimes, which are detestable in the sight of God, and ought to be avoided by mankind.'

" We then walked forward, and came to another place, where I saw a vast multitude of people, whose bodies were inflicted with the most direful diseases, the flesh rotting from their bones, and full of worms, and their countenances of the most livid aspect. I inquired of Serosh izad, who these people were to which he replied, 'This host is composed of the fraudulent and deceitful, those who delighted in turning men from the right way, either in matters of religion

or policy. This is their punishment. Persons who mislead the young, the weak, or the ignorant, deserve it; let it be, therefore, oh, Ardai Viraf, impressed on your memory, and let it be known to all people.'

" From hence we proceeded forward, and came to another place, where I saw a man surrounded by a vast number of dogs, who were tearing him limb from limb, amidst his resistance, his cries, and lamentations. I inquired of my conductors, 'What has this man done to deserve such punishment?' To which they replied, 'This man was a wanton destroyer of these animals, in his life-time. This is the punishment decreed for these crimes; and, oh, Ardai Viraf! teach mankind to avoid the commission of them. These animals are the best friends of man, and to

protect them is of all things the most pleasing in the sight of God. How happy might men be, if they would remember this.'

"I then proceeded forward, and came to another place, where I saw a woman, whom a party of devils were hauling by the hair of the head through a barren tract of snow and ice; she was shivering with cold, and uttering the most piercing cries. I inquired of my conductors respecting the nature of her crimes; to which Serosh ïzad replied, 'This woman did not preserve the sacred fire* pure, but defiled it by throwing into it all kinds of impurity, through indolence and inattention, often throwing hair and other filth into it. This is the punishment awarded for such heinous transgressions; and let it be known to the world, oh,

* See Note 54.

Ardai Viraf! that preserving the sacred fire free from all impure substances is meritorious, and highly pleasing to God.'

" We then proceeded onwards, and saw at a distance a woman biting and destroying her own flesh. I inquired of Serosh izad what crime this woman had committed; to which he replied, 'This woman was a sorceress*, and a professor of magic, in all its branches, which she practised to the hurt and molestation of the human species: an enemy to God, she walked not in his ways, but leagued herself with devils, who encouraged her in her diabolical arts; but they have deceived her, and she now is receiving the punishment due to her crimes: and make it known that this crime is displeasing to the Most High, and is one of the arts of the devil to deceive mankind.

* See Note 55.

"I was then impelled forward by my two conductors, and came to another place, where I saw a man surrounded by a host of devils, who were forcing him to partake of masses of garbage, blood, and carrion, which they placed before him, and insisted on his eating, in spite of his tears and supplications. I inquired of Serosh izad respecting the crimes he had committed, and why he was so punished; to which he replied, 'This man, by his impurity, degraded himself to a beast, and followed none of the laws respecting the avoidance of impure* substances, such as dead bodies, blood, hair, and so on. This is the punishment inflicted on those who despise these precepts; they are made to partake of what they so well liked in the lower world. Let this be inculcated, oh, Ardai Viraf! that cleanliness both of mind and body is pleasing to God.

* See Note 56.

" We then proceeded forward, and came to another place, and saw a man who was tormented in a similar way to the last, and I inquired of my conductors respecting the crimes he had committed, and expressed my surprise at the similarity of the punishment. Serosh izad answered and said, 'Oh, Ardai Viraf! this man hired labourers, and paid them not, but constantly cheated* them of their due, applying their wages to his own use, thereby exposing them and their families to the utmost distress. This is the punishment awarded to all those who commit such crimes. Let this be known on earth, that 'the man who cheateth the poor is hateful in the sight of God.'

" I then proceeded forward, and came to another place, where I saw a man with a mountain on his shoulders, and he

* See Note 57.

was impelled forwards, through defiles of ice and snow, by a host of devils, who, in reply to his lamentations, gave him blows and reproaches. I inquired of Serosh izad what crime he had committed; to which he answered, 'This man was a fornicator, a seducer, a follower of the vilest propensities; no woman was secure from his unlawful lusts. This is the punishment assigned to all those whose unruly passions lead them to sin in this way; and do not forget, oh, Ardai Virafl to admonish and teach mankind, how pleasing the virtues of continence and chastity are in the sight of God.'

"Proceeding forward, I came, with my two conductors, to another place, and saw a host of souls, who were buried up to their necks in snow, each of whom were attended by a devil, who was administering to them severally an impure

cup of blood and filth. I asked Serosh izad, 'Who are these persons who are so punished? inform me of their crimes.' To which he replied, 'These are men of impure minds, whose wicked thoughts did not allow them to attend to the laws respecting cleanliness of person; and who particularly offended in the article of bathing, using water that was rendered impure by some person having before bathed in it, thereby contracting pollution both of body and mind. This punishment is inflicted on them by desire of Spendermud um Shasfun*, and the other angels who preside over fire and waters, who were offended by their impurity. Let this, oh, Ardai Viraf! be indelibly imprinted on your mind, that cleanliness of person leads to purity of mind—the one cannot exist without the other; and when you return to the world, impress this

* See Note 58.

on the minds of people, and show them that God is well pleased with all those who preserve their bodies from impurity.'

"'We then proceeded forward, and came to another place, and saw a man with a mountain on his shoulders, under whose weight he was groaning most piteously. I asked Serosh izad respecting his crime, and he replied, telling me as follows: 'This man was a rich landholder, and possessed of large domains, and abundance of wealth, but he was not satisfied, but oppressed his tenants by heavy exactions, which they were unable to pay, and otherwise made them so miserable that they left his lands untilled, and fled from such persecution. This is the punishment inflicted on men who, forgetting the laws, and the cause of humanity, infringe them in this manner. Prosperity, oh, Ardai Viraf! is more

difficult to bear with than adversity; the poor man is humble in spirit, and, if content, is highly rewarded; the rich often forget that they are of the same species as themselves, and treat them with contumely, which, if borne meekly, is highly pleasing to God. Let this be known to the world; proclaim to the rich, that the oppressor of the poor is sure of meeting with the punishment he deserves; and teach the poor to live in content and humility, and assure them of a splendid reward.'

"From hence we proceeded forward, and came to another place, where I saw a man surrounded with a host of devils, who were flogging him with whips made of snakes, and forcing him to rake up stones with his nails out of a quarry, without paying any attention to his lamentations and entreaties for mercy. I in-

quired of my conductors, Serosh izad and Ardebehest um Shasfund, concerning the crimes he had committed; to which Serosh izad replied, 'This man possessed himself of his neighbour's land, under false pretences, and has left it to his son; and as long as it remains in his family, so long will this punishment endure; and do not fail, when you return, to represent the heinousness of this crime in its true colours; and if any such comes to your knowledge, insist on restitution being made.'

"I then proceeded forward, accompanied as before, and came to another place, where I saw the soul of a man surrounded with a host of devils, who were tearing his flesh from the bones with iron combs, and dancing and exulting in his pains, and laughing at his lamentations. I inquired of my conductors, 'What

crime hath this man committed?' To which they replied, 'This man always broke his word, and never performed his agreements, making a laughing stock of those who did. This is the punishment awarded for those who break their faith with friend or foe. Let this be known, oh, Ardai Viraf! to your nation, and point out the punishments inflicted for breach of promise, and the horror with which God views this crime.'

"We then proceeded forward, and came to another place, where I saw a multitude of people surrounded by a legion of demons, who were tormenting them in various ways; some were pelting them with stones, and some wounding them with arrows. I inquired of Serosh izad what crime they had committed; to which he replied, 'Those souls that are thus punished were people who, though

they kept their words, and rigourously performed their agreements with those of their own sect and faith, yet held it no sin to break their faith with those of a different persuasion. This, oh, Ardai Viraf! is, in the eye of Omnipotence, a heinous sin; and the keeping of a promise*, even with an enemy, is a duty you must inculcate.

" We then retired from this place; and I was conducted from this narrow entrance, and visible darkness, to a clear space in Geroos man, and to the presence of God. The splendour of light here emitted quite overpowered and confounded me, and I was unable to offer up my prayers and adorations; my tongue clave to the roof of my mouth, and my knees trembled, in spite of the assurances given by my conductors that there

* See Note 59.

was nothing to fear. A voice now proceeded from the midst of the light, which, addressing me, (in the mildest accents, restored me to confidence, and enabled me to contemplate the goodness of God, and to adore in silence), said 'Oh, Ardai Viraf! you may now return; the people are in trouble on your account; for these seven days and nights they have been watching, and have had no rest, and are full of uneasiness for the result of your embassy; and now, oh, Ardai Viraf! report to them faithfully what you have seen, and inculcate to posterity the strict observance of the laws; the rewards for their observance, and the punishment for their infringement make known.' I bowed in submission, and looked towards the place from which the voice proceeded, but saw nothing but a redundance of light. The voice again addressed me, saying, 'Oh, Ardai Viraf!

impress also on the minds of men, that the way of truth is straight and pleasant, but the paths of vice are many. Let the rich also believe in God; let not prosperity turn their minds; let them not put trust in a death-bed repentance; such is of no avail; but if their intentions are pure, let them put faith in God, and look forward to the reward given to all those who walk in His ways, and follow the precepts of Zeratush asfan'teman* without fear or doubt, and preserve the mysteries of the Masdian religion in their hearts, and lead such lives that on their death-beds they may not need repentance; and let them not believe that punishments will be remitted at the intercession of those they leave behind; nor will the prayers of priests avail them; as they sow so they will reap; neither reward nor punishment will be omitted. Proclaim this to the

* See Note 60.

world, and let the dreams of carelessness and negligence be banished for ever.' I acknowledged in my heart the truth of these words, and bowed my head in submission, and mentally exclaimed, 'How good is God! How thankful I am for being made his humble instrument!' The voice continued, 'Let envy, covetousness, anger, hatred, and lying, be also banished from the earth.'

"Serosh izad then laid hold of my arm, and said to me, 'Oh, Ardai Viraf, let the truths you have this day heard be impressed on your memory, and relate what you have seen faithfully, and make a full report to the world, so that no imputation may remain with you, nor any false interpretation be suspected.' I replied to Serosh izad, saying, 'God, who has permitted me to see all these things, will enable me to make a faithful report.'

" Serosh izad now conducted me to the lower heaven, where I met many spirits, who came to visit me: some of them addressed me, and said, ' Oh, Ardai Viraf! when you revisit the earth, let our families know the way of truth; let them avoid sin, and think of the last day; let them avoid the temptations of the flesh and of the devil, and follow the precepts of our holy religion; for if they follow the devil to sin, hell will be their portion.' Having promised to perform all they required, I was conducted by Serosh izad to Ma pia behest, where we also met a number of souls; some of whom, taking me by the hand, thus addressed me: ' Oh, Ardai Viraf! report to our families the necessity of good works; and teach them to prefer the joys of heaven to those of the lower world; those of heaven are eternal and never ceasing, whilst those of the lower world are

fleeting, and pass away as a dream.' I promised to fulfil their request, and we separated.

" I was then conducted by Serosh izad to Sittar pia behest, and was again met by a large concourse of souls, many of whom approached me, and said, ' Oh, Ardai Viraf! inculcate to our families the necessity of prayer, and the use of the Yesht* and Izzushue†. Let the Kooste be also kept pure, and free from uncleanliness; if we had followed those precepts, we should have been translated‡ to the upper heavens, but we neglected those duties, and are doomed to remain here.' Having heard their request, and promised to fulfil their injunctions, we proceeded downwards, and came near the Chunwat Phool, where I was again surrounded by a multitude of souls, some

* See Note 61. † See Note 62. ‡ See Note 63.

of whom had been slanderers and evil doers, others adulterers, and many who had died without heirs, either natural or adopted. Many of these addressed me, and said, 'Oh, Ardai Viraf! remember this our advice—let no one die without heirs*, in default of natural ones, it is a good action to adopt them; for want of heirs, to hand our name to posterity, we cannot pass the bridge, but wander up and down in an uncomfortable manner, without enjoyment. Let this be known, that men may err no more in this manner. We are in sight of heaven, a river flows before us, yet we die of thirst, for the obtaining of these things are denied us. Report to our families, oh, Ardai Viraf! our miserable situation, that sons may be adopted in our names, that we may be enabled to pass the bridge; and let it be known, that to hand our names

* See Note 64.

to posterity is one of the highest duties we owe our Creator.' Having promised to fulfil their request, they took leave, and the slanderers approached me, and said, 'Oh, Ardai Viraf! acquaint the world with our miserable situation, and let them avoid the punishment allotted to us, by walking in the ways of truth, and avoiding all disputes and slanderous imputations, shunning the crimes of adultery and fornication, which we have been guilty of, and for which we are doomed to wander near the bridge, until the arrival of those against whom we have sinned. If they admit our pleadings, and forgive us, God will also extend his mercy, and admit us into his holy place; but if those against whom we have offended do not forgive us, here we must continue to wander, and linger on in this state of shame and anguish for ever and ever.' I pitied those souls from my

heart, and promised to comply with their requests.

"Serosh izad and Ardebehest um Shasfund now took their leave of me, after having again repeated their former advice; and as they ascended to the holy regions I awoke, and found myself on my couch. This, oh, king! is what I have seen, and have faithfully related; therefore, oh, men! walk in the ways of righteousness, and avoid the commission of sin: let the rich and powerful set a good example to the poor, and let peace and happiness again visit the earth; let parents set good examples to their children, and masters to their servants."

The king being much pleased with the narration of Ardai Viraf, and placing implicit confidence in it, ordered it to be promulgated throughout the empire; and

having rewarded the good priest, by showering on him all kinds of favours, and giving him a place of honour, he ordered the relation to be written in letters of gold, and placed in the archives of the empire.

The king further directed the observance of these precepts, and made known, that in the failure of their non-observance, punishment awaited: and for their more speedy promulgation, the king ordered the priests to disperse themselves throughout the empire, to instruct the people in the ways of holiness, and in the laws of the prophet Zeratush, and in their confirmation, as brought down by the holy man Ardai Viraf. By these means heresy and schism were banished the empire was restored to tranquillity, and remained so for many years.

After the demise of Ardeshir Babegan, who was succeeded by his son Shapoor, a schism, however, took place, and more than forty thousand people withdrew from the belief placed in the relation of Ardai Viraf; when one day, Aderbad maen Asfund, a priest and holy man in great repute, presented himself, and was admitted into the presence of Shapoor, and after the customary obeisances, addressed the king in these words: "The revelations of Ardai Viraf," oh, king! which have been so long received as comfortable truths, are now about to be doubted; a schism has arisen in our state that threatens the subversion of the Masdian religion; more than forty thousand souls have seceded from our holy faith. But in order to convince these deluded people of the truth of the revelations handed down to us by Ardai Viraf, and promulgated throughout this vast empire

by your worthy father, let, oh, king! a cauldron of boiling tin be prepared, into which I will precipitate myself; when, if I escape unhurt, the probity of Ardai Viraf will be confirmed, and the laws of Zeratush be established on a firmer basis; but if I perish, the revelations may be deemed false, and I shall be punished for my presumption."

The King having with much difficulty assented to the proposition made by Aderbad, ordered the cauldron to be prepared in the most public place of the city; and Aberbad having gone through this cruel, though self proposed ordeal, in the presence of an immense multitude, assembled to witness it, and having come out unhurt, the Masdian religion was declared to be that of the nation, and became firmer established than ever, and continued in all its purity until the

Mahomedan conquest dispersed its votaries, and forced those who persevered in it to abandon the tombs of their ancestors, and fly for refuge to distant countries. A small number fled to, and were kindly received on the shores of western India; and the present Parsees* of Bombay and Surat are their descendants.

* See Note 65.

THE END.

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NOTES

AND

ILLUSTRATIONS.

ARDESHIR BABEGAN was the fifth descendant from Darab II, and commenced his reign about the year 202 of the Christian æra. Mr. Richardson seems to think that Dara was a general epithet, like king, sultan, or chief; but this does not appear to be a well founded conjecture, as it is still in general use as an individual name amongst the descendants of these very people; and is also the name of one of the twelve champions of Persia, whose portraits are seen in every Farsee house in India, and their names in general use, and their feats of arms handed down with a certain degree of enthusiasm, though the age of chivalry is past. The twelve champions are named as follows:

Rostam
Sorab
Frammerg } Sons of Rostam
Burgoor

Kai Kous, or Khoseroe
Dara
Ardeshir
Nashirvan
Beejan
Jehangien
Gave, or Gao, the Blacksmith
Gedrige

Daras is a distinct name from Dara; and Darashah is also a common appellation.

Note 2.—Zeratush, the Zoroaster of the Greeks; this also sometimes written Zerdusht.

Note 3.—Most of the antients, particularly the Persians and Arabians, believe in the possibility of such [illegible]ions, and their descendants still continue an implicit faith in such traditions.

Note 4.—Panam, a piece of white cloth tied round the head at the time of prayer; it covers the mouth and nose, and prevents any of the saliva from falling on their clothes, which would render them unclean. This is in constant use to this day.

Note 5.—Dustoor, the higher order of the priesthood.

Note 6.—The angel Serosh izad is employed to receive the souls of the good, but has nothing to do with the souls of the wicked He is also sometimes called Serosh Ashos, or Serosh the good, the heavenly.

Note 7.—Chunwat Phool, or the Bridge of Life and Death. This bridge appears of different shapes; to the good it appears a straight and pleasant road, of thirty-seven fathoms in breadth; but to the wicked it is like the edge of a sword, on which they totter and fall into the abyss below.

Note 8.—The Parsees believe that the soul hovers about the body for three complete days, and takes its final departure on the morning of the fourth.

Note 9.—The souls of the good are thus received; but those of the wicked are accosted by a fury, and instead of perfumes are regaled with the most nauseous stenches.

Note 10.—The Parsees believe in the existence of seven heavens, or behests, which they name as follows:

Hamistan
Sitar pia
Mah pia

Koorshud pia
Geroos man
Aser Roshni
Ana gurra Roshni

NOTE 11.—The Parsees still continue to have a great veneration for dogs. They conceive they have the faculty of seeing and driving away evil spirits by their barking. Immense numbers of these animals are fed by those people, though not admitted into their houses, or in the least domesticated or attached, yet their preservation is looked on as meritorious, and killing them, or ill-treating them a heinous crime.

NOTE 12.—Six other angels, appointed to assist Serosh izad in the performance of his office of receiving the souls of the good, and conducting them to their final abode.

NOTE 13.—Ahriman, one of the devil's numerous names.

NOTE 14.—Mehr izad, called also Mehr dawer, the angel of justice.

NOTE 15.—Bahman um Shasfund is one of the first order of angels, and presides over sense and natural

genius. He has also the office of providing the souls of the deceased with proper habiliments. He also presides over cattle, and beasts of burden.

The epithet um Shasfund, or, as it is written by M. Perron, um Chaspund, is not well understood, and is only applied to the seven superior angels. Perhaps they might be stiled archangles, which might correspond with the epithet um Shasfund.

Bahman also presides over the eleventh month; and on the first day is reckoned lucky to lay the foundation of houses, and buy new clothes.

Note 16.—Arsh Koorsee, the throne of God.

Note 17.—Hamistan behest, the first heaven, so called.

Note 18.—The day of judgment, Keyamut, or Ristakeeza.

Note 19.—Sittar pia behest, the second heaven; so called from Sittar, a star; the light in this place being a resemblance to star light.

Note 20.—Mah pia behest, the third heaven. The

light in this heaven resembles that of the moon; and the souls here placed have that splendour.

Note 21.—Koorshud pia behest, the fourth heaven; so called.

Note 22.—Purwa degar, is, I believe, a Sanscrit word; at least it is in common use by the Hindoos of Western India, and implies Providence, Omnipotence; and corresponds with the Ormuzd or Hormuz of the Persians.

Note 23.—This lozenge is called Medio jurrum, and is similar in its effect to the waters of Lethe, and the waters of oblivion of the Arabian Tales; it is given only to those who pass the fourth heaven. Women who have been faithful to their lords in thought and in deed, are only permitted to participate.

Note 24.—Ardebehest um Shasfund. This angel presides over the second month; and has also the charge of the sacred fire, and the keys of Paradise. On the first day of this month, every person who is not prevented by sickness, attends the Temple of Fire.

Note 25.—Wet wood. The Persians are very parti-

cular as to the wood they select for burning. See Note 54.

Note 26.—Geroos man, the fifth heaven; so called.

Note 27.—Aser Roshni, the sixth heaven. Aser is a Pelvi word, signifying a degree of light greater than Roshni; which also signifies light or splendour, in modern Persian.

Note 28.—The appointed times of prayer, with the followers of Zeratush, are five; three during the day, and two during the night. Sun-rise and sun-set are the two principal during the day; and there cannot be a more pleasing sight than to see a vast concourse of these people, on a mild serene evening on the esplanade at Bombay, contemplating the setting sun, and pouring out their grateful orisons to the Giver of all good.

Note 29.—The exercise of the five senses, Punj awaz. By this is meant the five external senses; the heart, the eyes, the ears, the hands, and the tongue. The proper use to be made of them is as follows: the heart is to be wholly devoted to God; the eyes to contemplate his glory, the ears to hear of his goodness, the tongue to talk and preach of his mercy, and the hands to pray and to perform good works. The heart is called one of the

external senses, but hereby is meant the whole body, or the impulse that impels the movements of the body.

NOTE 30.—Masdian faith. The followers of Zeratush, who profess this faith, so call it; but in general it is stiled Magian, but incorrectly.

NOTE 31.—Pillows, Char Ballis, four pillows. Many of the eastern thrones are wholly composed of pillows.

NOTE 32.—Noxious animals, (Hesherrt). This term includes all kinds of wild beasts, reptiles, &c. that are inimical to man. Vicious and ill disposed persons also belong to this class.

NOTE 33.—Ardai Viraf only means to say, that he will always be an enemy to every kind of vice.

NOTE 34.—Rehan, the Tulsee of the Hindoos, or Sweet Basil. A plant in much estimation, by all tribes in India.

NOTE 35.—Espendar Mud um Shasfund. This angel presides over the twelfth month, and also over trees, and over all the business of agriculture. He is sometimes represented with the face of a woman. The fifth day of this month, *Muragiran*, is still kept up; the men on

that day making presents to their wives, and complying with all their desires.

NOTE 36.—Ana Gurra Roshni, the seventh heaven; so called.

NOTE 37.—The three sons of Zeratush being here mentioned, reminds me of having heard of a Life of Zeratush, in the possession of some person at Surat. Perhaps a translation might tend to fix the æra in which he lived.

NOTE 38.—Kio mur, is supposed to be Adam.

NOTE 39.—Gushtasp, or Kishtasp. In his reign Zeratush appeared the second time, and promulgated the Masdian religion, about the 486th year before the Christian æra.

NOTE 40.—Aban izad. This angel is the guardian of the eighth month, and presides over the mines, and over all the metals, but iron in particular.

NOTE 41.—Adar izad presides over the ninth month, and also over the sacred fire.

NOTE 42.—Murdad um Shasfund. This angel pre-

sides over the fifth month; and is also the angel of death, and the guardian of trees and productions of the earth.

Note 43.—Caravanserai, the wealthy Parsees, are always about some work of this kind; in which they follow, or are followed by almost all the Indian tribes; indeed charity is one of their most conspicuous virtues.

Note 44.—Nine lances. A lance is supposed to be about seven feet long. This is a common mode of expressing length or depth, with many of the eastern nations.

Note 45.—A similar superstition formerly existed in the Highlands of Scotland; and is related by Mrs. Grant, in her excellent "Letters from the Highlands," in the following words: speaking of a sister who was inconsolable for the death of a beloved brother, she says, at length in a waking dream, or very distinct vision, her brother appeared to her in his shroud, and seemed wet and shivering, "Why, selfish creature," said he, "why am I disturbed with the impious extravagance of thy sorrow. I have a long journey to make through dark and dreary ways, before I arrive at the peaceful abode, where souls attain their rest. Till thou art humble and penitent, for this rebellion against the decrees of Provi-

dence, every tear thou sheddest falls on this dark shroud without drying; and every night thy tears still more chill and encumber me. Repent, and give thanks for my deliverance from so many sorrows."—*See Vol.* 1, *page* 180.

NOTE 46.—It has been already said, that the soul continues to flutter about the body for three days, before its final departure; and it was on the conclusion of the third day that Ardai Viraf witnessed these lamentations.

NOTE 47.—Provisions for this long journey, *i. e.* The consciousness of having performed good actions.

NOTE 48.—Relating to a Mahomedan the matter here treated on, he said, "This is the punishment assigned to us, for they hold us in abhorrence, as you will see in many parts of the Arabian Nights." On my replying, that those narrations were composed before the introduction, of Mahomedism, he said he did not believe it.

NOTE 49.—The angels who preside over the water, and the fruits of the earth, are Kurdad; and Murdad Kurdad um Shasfund presides over the third month, which corresponds to our May; and is guardian of the rivers and

seas; and has also dominion over trees and plants. For the attributes of Murdad *see Note* 22.

NOTE 50.—Sadra, the shirt of the Parsees, worn by both sexes. It it never taken off but for the purpose of being changed; and no act is valid, or no work holy, that is performed without this covering. This is the only remnant of their antient dress that they have preserved. It is made of nine pieces of white cloth, cut in a peculiar fashion.)

NOTE 51.—Koostee, a piece of tape, composed of seventy-two threads of sheep's wool. This is worn round the waist; it is untied on particular occasions, and always on performing either of the natural evacuations; and is tied in a peculiar knot, after and during the time, repeating certain prayers.

NOTE 52.—I will not venture to affirm that false weights and measures are never resorted to by these people, but I can safely say, they are held by them in the greatest abhorrence; and they never fail to inflict the most exemplary punishment on those who use them.

NOTE 53.—There are fewer misers in India, perhaps, than in any other part of the world, though many know

the value, and are careful enough of their money; yet men of certain rank must make a corresponding appearance. A small blubber, about the size of a crown piece, which is often seen floating in the Indian seas, has obtained the name of *Karoons*, money, supposed to be the hoarded wealth of a miser of that name, who, on his demise, threw it into the sea.

NOTE 54.—The Parsees have such a religious veneration for fire, that no impure substances are ever thrown into it. No green wood, or wood that emits fetid vapours; no rotten wood, or wood that has the bark on, or wood that has worms in it, are ever used in their religious fires; nor ought to be for domestic ones. The sacred fire is kept up with sandal and agala-wood, and with camphor, amber, and other odoriferous substances.

NOTE 55.—Pretenders to magic and sorcery still continue to be very numerous, and practice in a thousand ways on the credulity of the people, who, though held in abhorrence, are nevertheless consulted by almost all descriptions of people in India.

NOTE 56.—Impure substances. The Parsees hold all these things impure; and no one touches a dead body but those destined to that office. The hair is cut from that

the head, the beard, and the parings of the nails are in general consigned to the earth, fearing that they should contaminate the elements—The air, fire, and water.

NOTE 57.—Cheating a labourer of his hire is considered by these people as one of the most attrocious crimes.

NOTE 58.—Spendermud. This is sometimes written Espendar and Esfendiar, and is in common use as a proper name.

NOTE 59.—A man who holds it no sin to break his word with those of another sect, is stiled *Meer Daruj*, and is held in the greatest contempt.

NOTE 60.—This is the first time that this epithet has been added to Zeratush; the sense of which I could not get satisfactorily explained.

NOTE 61.—Yesht, a portion of the Zend avasta, a particular chapter.

NOTE 62.—Izzuchue, a sacred book, read only by the priests; also a mode of adoration.

NOTE 63.—It would appear that the Medio jurram, the oblivious lozenge, is only given to those who attain, by their good works, admittance into Koorshud pia, (the fourth heaven); and that the souls who attain only to Hamistan, Sittar pia, and Mah pia, are punished by knowing that there is still a happier place, which was in their power to have obtained.

NOTE 64.—No person of this persuasion dies, without adopting heirs in default of natural ones. This is also a Hindoo as well as the Mahomedan belief. The Hindoos say a son delivers his father from hell; a man is only perfect when he consists of three persons united, himself, his wife, and his son. *See the Institutes of Menu, chapter* 9. All eastern nations attach much importance to this, and any person may take a second wife, if after a certain time she does not produce male issue; and a woman who brings forth only daughters, is held in no estimation, and may be also repudiated.

NOTE 65.—When the emigration of the Persians took place in the seventh century, soon after the conquest of their country by the Mahomedans, a number of these people found their way to India, and landing on the western coast, near Danoo and Cape Sejan, commonly called St. John's, where admitted by the Hindoo rajah,

to settle in the adjacent country, and particularly at the village of Oodwara, which is still the chief residence of their priests, and the depository of their sacred fire, brought by them from Persia. These people have now increased to about one hundred and fifty thousand families, dispersed in the cities and villages on the coast of western India, from Diu to Bombay, of which about six thousand reside in Bombay; which, reckoning four to a family, makes the Parsee population of Bombay about twenty-four thousand. Cultivating only the arts of peace, they may be said to be a distinct race from their ancestors; and though they have been settled for more than a thousand years, yet have hitherto refrained from intermeddling with politics; consequently they are the best of subjects, and demean themselves so as to give the governments under which they reside the utmost satisfaction.

With the Hindoo dress they adopted many of their customs, forgot their own language, and adopted that of their wives, (the language of Guzeret), which is now so general that not one in a thousand can speak any thing else.

The young men of good families are, however, taught to read and write English, but few of them think of

learning Persian, or of paying much attention to their antient history.

The opulent amongst them are merchants, brokers, ship-owners, and extensive land-holders. The lower orders are shop-keepers, and follow most of the mechanic arts, except those connected with fire; thus there are neither silversmiths, nor any workers of the metals among them; nor are there any soldiers, the use of fire-arms being abhorrent to their principles; nor are there any sailors; the bulk of their population are weavers and husbandmen, and cultivators of the date, palmira, and mowah; and the distillers and venders of their produce in the sea ports, many of them are ship and house carpenters; and in Bombay many of them are in the service of Europeans as dubeshs, and domestic servants.

They follow as near as possible the tenets of Zeratush, professing their belief in one God, considering fire only as an emblem of his purity, and the sun as the most perfect of his works; they believe also in the rewards and punishments in a future state, as related in the revelations of Ardai Viraf.

Their charities are munificent and unbounded, relieving the poor and distressed of all tribes, and maintaining

their own poor in so liberal a manner that a Parsee beggar is no were seen or heard of.

Their women appear constantly abroad, yet they do not admit of the possibility of any deviation from chastity, or any improper connection with strangers: prostitutes of this sect are, in consequence, unknown. Their early marriages, and the great respect they have for the female honour of their own community, proscribe them altogether.

With the Hindoo dress, language, and written character, they may be said to have adopted all the Hindoo customs, except their religion. The restrictions as to diet, have the appearance of being formed on the Hindoo model; and their betrothings and marriages are also from the same origin.

Anxious to know every thing respecting the religion of their ancestors, the opulent Parsees of Bombay and Surat, have from time to time sent persons into Persia to collect books and notices respecting it; and have also invited many of the sect from Persia, some few of whom reside occasionally in Bombay.

The Parsee population is divided into clergy and laity (Mobed and Bedeen). The clergy and their de-

scendants are very numerous, and are distinguished from the laity by wearing of white turbans, but they follow all kinds of occupations, except those who are particularly selected for the service of the churches, though they have no distinction of casts. A recent innovation, respecting the commencement of their new year, has formed them into two tribes, one celebrating the festival of the new year a month before the other, which causes their religious ceremonies and holidays to fall also on different days. This at present is only subject for merriment, but may in time cause dissension and separation, as each party have an opulent family at their head.

Those who adopted the new æra (in compliance, I believe, with Molna Firaun, the high priest of Bombay, who has himself been in Persia), are stiled Kudmee, and jocularly Chureegurs, *i. e.* bangle makers, workers in ivory, and other materials for women's ornaments. The tribe of Chureegurs being amongst the foremost of those who adopted the new computation, those who still adhere to the old method are stiled Rusmee and Sher si, and still form the bulk of the population.

Some of their antient ceremonies have, however, been preserved inviolate; and particularly those concerning the rites of sepulture, which are correctly described in

" Lord's Account of the Parsees," if we except his statement about the removal of the body. No person of a different sect is allowed to approach, or any stranger allowed to witness the obsequies; but it does not appear that the bodies should be exposed to any thing but the elements; a private sepulchre, built some few years ago, having an iron grate at top to prevent the ingress of birds of prey.

They have a few plain and unornamented churches, where they assemble for the purpose of prayer; they are crowded every day by the clergy, but the laity only attend on certain days.

It has been already said, that there are no sailors amongst them; but the Persians were never a maritime nation; they profess, however, no abhorrence to a sea life, for many of them embark as traders, on the most distant and perilous voyages, and take part in all shipping speculations, and are bold and enterprising merchants, though few of them settle out of their own country, (so they call the western part of India, from Diu to Bombay,) yet there is not a place where they do not occasionally visit, and often reside in for years; thus they are found in China, Bengal, Pulo pinang, Pegu, Madras, Ganjam, Ceylon, and at most places on the

Malabar coast, but have no settlement to the south of Bombay.

Though they follow not the profession of arms, yet they have no hesitation to follow the armies into the field, in quality of sutlers, shopkeepers, and servants to the officers.

To conclude, they are a highly interesting people. The philosopher will contemplate in them the descendants of a mighty nation, whose empire once extended from the shores of the Mediterranean to the frontiers of India, and rejoice to find them neither deficient in virtue or morality.

FINIS.

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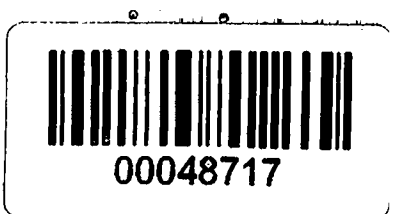

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